

K Bible. Appendix.

A N

ABRIDGMENT
OF THE
HISTORY
OF THE
BIBLE.

By the Author of a Book, Entituled,
*A Treatise concerning the Causes of
the present Corruption of Christians,
and the Remedies thereof.*

L O N D O N:

Printed and Sold by *Joseph
Downing*, in *Bartholomew-Close*
near *West-Smithfield*, 1720.



June (3) 1781



A N
ABRIDGMENT
OF THE
History of the Bible.

C H A P. I.

*Which takes in the Time that pass'd
from the Creation of the World
to the Flood.*



THE World was Gen. I.
created about four
Thousand Years before the
Birth of Jesus Christ. In
six Days God made all the Creatures
that are therein; and on the sixth

An Abridgment of

Day he created *Adam*, who was the first Man. He made him after his own Image, and gave him Dominion over the rest of the Creatures. *Adam*, after

Ch. II. his Creation, was put into the terrestrial Paradise, otherwise called the Garden of *Eden*, with *Eve* his Wife, who was formed out of one of his Ribs: And they had lived happy in that Place, if they had continued in their Innocence, and kept the Law that God had given them.

Ch. III. But *Adam* and *Eve* being fallen into Rebellion, thro' the Temptation of the Devil, and having broken the Commandment that God had given them, not to eat of the Fruit of a Tree which was in the Garden of *Eden*, which the Scripture calls, *The Tree of Knowledge of Good and Evil*; they lost their Innocence and their Happiness together, were made subject to Death, and driven by God out of the terrestrial Paradise. By this Fall of *Adam*, Sin and Death enter'd into the World; and all Men had been for ever miserable, if God had not taken pity of them. But God immediately promised, *That the Seed of the Woman should bruise the*

Gen. III. 15.

Ser-

the History of the Bible. 5

Serpent's Head; that Men should be deliver'd from Sin, from Death, and from the Power of the Devil, by Jesus Christ, who should be born of a Virgin.

In the Book of *Genesis*, *Moses* tells us who were the Children and Descendants of *Adam*. We see by the History of those Times, that the Life of Men was then much longer than it is now; and that they liv'd many hundred of Years: But it may also be observed, that Sin began to reign in the World presently after the Creation. *Cain*, the Son of *Adam*, slew his Brother *Abel*, and had a wicked Posterity. Nevertheless, God was known to, and worshipp'd by the Patriarchs, and especially in the Family of *Seth*, who was one of the Sons of *Adam*. Among these Patriarchs, the Scripture makes mention of *Enoch*, whom God took out of the World, so that he dy'd not: God having been pleas'd thereby to crown his Piety, and to teach Men, that there are Rewards after this Life for those that live well. But in Process of Time, the Posterity of *Seth* was corrupted likewise, and

Ch. IV, &
V.

Ch. VI, &
VII.

mingled with the Wicked: The Earth was filled with Crimes, and the Corruption grew so great and general, that God sent the Flood, which drown'd the whole World, *Noah* excepted, who (being a Man that feared God) was, with his Family, preserved from this Inundation; God having commanded him to build an Ark, in which he was shut up when the Flood came. The Memory of this Deluge is preserved not only in the Holy Scriptures, but also among divers Nations of the World, as we may find in many ancient Histories. The Flood happened one thousand six hundred fifty six Years after the Creation of the World.

C H A P. II.

Of the Time between the Flood and the Call of Abraham.

Gen. VIII,
& IX.

NOAH being come out of the Ark after the Deluge, God made a Covenant with him, and gave a new Sanction to the Law of Nature, in order to turn Men from

from Wickedness and Vice. *Noah* had three Sons, *Shem*, *Ham*, and *Japheth*, and all the World was afterwards peopled By their Posterity. The Descendants of *Shem* settled chiefly in *Asia*; those of *Ham*, spread for the most part in *Africa*; and those of *Japheth*, in *Europe*. This is the Original of all the People of the World, as may be seen more at large in the *Tenth* Chapter of *Genesis*.

Some time after the Flood, Men undertook to build the Tower of *Babel*; but God confounded their Language; so that, not understanding one another any longer, they were dispers'd into divers Countries. Idolatry began, about this time, to prevail; and then God was pleas'd to choose a People, among whom the true Religion was preserv'd. For this purpose he called *Abraham*, who liv'd in the City of *Ur* in *Chaldea*. He appointed him to leave the Country wherein he was born; he engag'd him to serve him, and fear him; he commanded him to go into the Land of *Canaan*, and he promised to give that Country to his Descendants; to multiply his Posterity; and that the *Mes-*

sias should be born of his Race. The Call of *Abraham* happened four hundred and twenty seven Years after the Flood.

CH A P. III.

Of the Time between the Call of Abraham, and the Going of the Children of Israel out of Egypt.

Gen. Ch. XII, &c. **A** *Braham* being come in to the Land of *Canaan*, tarried there some time with *Lot* his Nephew, without having any Child. This Country was then inhabited by the *Canaanites*, who were an idolatrous and a very wicked People; particularly the Inhabitants of *Sodom* **Ch. XIX.** (where *Lot* dwelt) were so wicked, and had committed Sins so horrible, that God destroy'd that City, after that he had brought *Lot*, with his Wife and Daughters, out of it. Fire from Heaven fell down upon *Sodom* and *Gomorrha*, so that these Cities, with their Inhabitants, and all the neighbouring Countrey, were burnt to Ashes.

Ch. XXI. When *Abraham* was an hundred Years of Age, *Isaac* his

his Son was born, by a supernatural Power. *Isaac* was the Father of *Jacob*; and *Jacob* had twelve Sons, who were the Heads of the twelve Tribes or Families of the Children of *Israel*. The two most considerable of these Tribes were, afterwards, the Tribe of *Levi*, from which the Priests and Ministers of Religion were taken; and the Tribe of *Judah*, which was the most powerful; which was for a great while possess'd of the Royal Authority, and was to subsist till the coming of Jesus Christ, from which also Jesus Christ was to be born.

Joseph, one of the Sons of *Jacob*, having been sold, and carried into *Egypt*, through the Jealousy and Hatred of his Brethren; God raised him up to the chiefest Dignity of that Kingdom, by the means of the King of the Country. Some Years after, *Jacob*, the Father of *Joseph*, was constrained by the Famine that was in the Land of *Canaan*, to go and sojourn in *Egypt*, with all his Family. About this time lived *Job*, a Man illustrious for his Piety, and Patience under Afflictions.

Chap. XXXVII, &c.

Exod. I. After the Death of *Jacob*
&c. and *Joseph*, the Children of
Israel encreased and multiplied so ex-
ceedingly in *Egypt*, that King *Pharaoh*
became jealous of them, and endea-
vour'd to destroy them. But God
sent *Moses*, who having wrought ma-
ny Miracles, and smote *Egypt* with ten
Plagues, obliged *Pharaoh* to let the
Children of *Israel* go out of his Ter-
ritories. This Departure of the Chil-
dren of *Israel* out of *Egypt*, happened
four hundred and thirty Years after
the Call of *Abraham*.

C H A P IV.

*Of the Time between the Going out
of Egypt, and the Building of
Solomon's Temple.*

Exodus
XIII,
XIV, &c. **T**HE Children of *Israel*
being come out of
Egypt, walked upon dry
Land thro' the *Red Sea*; and *Pharaoh*,
who pursued them, attempting to go
thro' it after them, was there drowned
Ch. XX, with all his Army. Fifty
&c. Days after the Deliverance
from

from *Egypt*, God published the Ten Commandments of the Law upon Mount *Sinai*. He gave afterwards the Political Laws to *Moses*; as also the Ceremonial Laws, which the *Israelites* were to observe. God did not suffer the Children of *Israel* to enter into the Land of *Canaan* immediately after their coming out of *Egypt*; but they staid in the Wilderness forty Years under the Conduct of *Moses*.

Moses dying at the end of *Jos. I.*
these forty Years, *Joshua* suc- &c.
ceeded him; and after having subdued the Nations and Kings that inhabited the Land of *Canaan*, he settled the *Israelites* in their stead. After the Death of *Joshua*, this People were govern'd by the Judges that God raised from time to time, until the Prophet *Samuel* (who was the last of the Judges) set up *Saul*, the first King of the *Israelites*. After *Saul*, reigned *David*, who was both a King and a Prophet; to whom succeeded *Solomon* his Son, who built the Temple of *Jerusalem*, four hundred and fourscore Years after the coming out of *Egypt*, and about a thousand Years before the coming of *Jesus Christ*.

C H A P. V.

Of the Time between the Building of Solomon's Temple, and the Captivity of Babylon.

^{1 Kings}
^{XII, &c.} **A**FTER Solomon's Death, Rehoboam his Son being set on the Throne, ten Tribes of *Israel* revolted; so that he ruled over two Tribes only, which were those of *Judah* and *Benjamin*. Thus there were two Kingdoms form'd; the one, called the Kingdom of *Israel*, which comprehended the ten revolted Tribes; the other, called the Kingdom of *Judah*, which consisted of the two Tribes that remained faithful to *Rehoboam*.

The Kingdom of *Israel* subsisted about two hundred and fifty Years: *Jeroboam* was the first King of it. This Prince fearing that his Subjects would return to the Obedience of *Rehoboam*, King of *Judah*, when they should go to *Jerusalem*, to the solemn Festivals, to worship God in the Temple, and to offer their Sacrifices there; set up a false Worship in his Kingdom. He made

made two Golden Calves, which they worshipp'd under the Name of the God of *Israel*. He appointed solemn Feasts and Priests; so that in the Reign of *Jeroboam*, and his Successors, Idolatry was establish'd in the Kingdom of *Israel*. All the Kings of *Israel* were Idolaters, and kept up the false Worship which *Jeroboam* had established. God sent several Prophets to the ten Tribes, to turn them from their Sins, and to preserve the Knowledge of himself among them. The most eminent of these Prophets was *Elijah*: He prophesy'd in the time of *Ahab*, who was one of the wickedest of the Kings of *Israel*. At last the Kingdom of the ten Tribes was destroyed, and *Samaria*, ^{2 Kings} XVII. their capital City, was taken in the time of *Hosea*, the last King of *Israel*, by *Salmanasar* King of *Assyria*, who carried away the ten Tribes into his own Kingdom, from whence they were dispers'd into divers Countries, and have never since been settled again in their own Land.

The Kingdom of *Judah* lasted an hundred and thirty Years longer than that of *Israel*. The Capital City of
this

this Kingdom was *Jerusalem*, where the true God was serv'd in the Temple of *Solomon*. But Idolatry crept in also into the Kingdom of *Judah*. God raised up Prophets from time to time, who oppos'd the Errors and Sins of that People, who threatned them with the Judgments of God, and foretold the coming of the *Messias*. *Isaiab* was one of the most eminent of these Prophets. There were also some good Kings, who endeavour'd to abolish Idolatry, as *Jehoshaphat*, *Hezekiah*, *Josiah*, and some others. But the People continuing in their Sins, ^{2 Kings} God (after he had long XXV. threatned them, and afflicted them at sundry times by the neighbouring Kings,) destroyed also the Kingdom of *Judah*. *Nebuchadnezzar* King of *Babylon* besieged *Jerusalem* in the Reign of *Zedekiah*, the last King of *Judah*; he took it, and burnt it with the Temple, and carried away the People to *Babylon*, about four hundred and twenty Years after *Solomon* had laid the Foundation of the Temple of *Jerusalem*, and five hundred and fourscore Years before the Birth of our Lord.

C H A P. VI.

*Of the Time between the Captivity
of Babylon and Jesus Christ.*

THE *Babylonish* Cap-
tivity lasted seventy
Years, as the Prophet *Je-*
remiah had foretold it
should. When these seven-
ty Years were expired, the *Jews* re-
turned into their own Country, by
the Leave of *Cyrus* King of *Persia*, un-
der the Conduct of *Zorobabel*, to re-
build the Temple of *Jerusalem*. But
in this they were interrupted by the
neighbouring Nations, and this Work
was delay'd to the Time of *Darius*
King of *Persia*, who commanded that
the Temple, and the Service of God,
should be set up again. The Prophets
Haggai and *Zechariah* lived at that
time, and they exhorted the *Jews* to
labour in building the Tem-
ple. Some Years after. *Neb. I, &c.*
wards, *Nehemiah* went into *Judea* by
the permission of King *Artaxerxes*.
He caused the Walls of *Jerusalem* to
be

16 *An Abridgment of*

be built, and restored Order and Civil Government in that City.

Dan. IX. 24. From the Rebuilding
Matt XXIV. of *Jerusalem*, in the Reign
15. of *Darius*, to the Destru-

Luke XXI. 20. ction of that City, which
happened after the coming of Jesus
Christ, there were seventy Weeks of
Years, that is to say, four hundred
and ninety Years, according to the
Prediction of the Prophet *Daniel*.
The *Jews* being returned into their
own Country, were, for some time,
subject to the Kings of *Persia*, and
afterwards to the Kings of *Syria*.
They were exposed to divers Perse-
cutions, whereof the last and most
cruel was that of King

1 *Macc.* I. *Antiochus*, who plunder'd
2 *Macc* V, and profan'd the Temple
VI, VII. of *Jerusalem*, and made

use of Torments in order to force the
Jews to renounce their Religion; as
may be seen in the History of the
Maccabees. This was he that forc'd
Mattathias, and many *Jews*, to enter
into a Covenant together for the Pre-
servation of their Religion and Liber-
ty. They gained many Victories by
the Courage and Conduct of *Judas*
Mac-

Maccabeus and Jonathan, both Sons of Mattathias. Having recover'd their Liberty, and again set up the Exercise of their Religion, they were a long time under the Government of the Priests, who succeeded Judas and Jonathan and took the Title of Kings. These are they who are called Asmoneans. At last, the Jews fell under the Dominion of the Romans, who made Herod King over Judea; and it was this Herod that reign'd when Jesus Christ came into the World.

C H A P. VII.

Of the Birth of Jesus Christ; of his Life and Death; his Resurrection, and Ascension into Heaven.

THE Time in which God had resolved to send his Son being come, *Jesus Christ* was born in *Judea*; and many things fell out, that made his Birth remarkable: Nevertheless he did not quickly make himself known to the *Jews*; nor did he begin to exercise his Ministry before he was Thirty

ty Years of Age, and that he had been baptized by *John the Baptist*, his Fore-runner. We have the History of the Life of *Jesus Christ* in the Gospel; and there are three things principally to be consider'd in this History, *viz.* the Doctrine of *Jesus Christ*, his Miracles, and the Holiness of his Life. The Doctrine he preach'd was most holy, and tends only to the Glory of God, and the Good of Mankind. He wrought a great Number of Miracles, which manifested an infinite Power and Goodness. By these Miracles he has made it appear, that he was the Son of God; and that his Doctrine was true. His Life was perfectly holy. We may find therein an Example of all kind of Virtues, and particularly of an admirable Charity and Humility, of an extraordinary Zeal, and of a perfect Indifference for the World.

Jesus having lived after this manner among the *Jews*, for about the space of four Years, they crucified him, and put him to Death at the Feast of the Passover: But he rose again the third Day after his Death; and forty Days after his Resurrection he ascended into Heaven, where he sits at the Right Hand.

the History of the Bible. 19
Hand of God, and from whence he
sent the Holy Ghost to his Apostles
upon the Day of *Pentecost*.

C H A P. VIII.

*Of the Preaching of the Apostles,
and the Establishment of the
Christian Religion.*

THE Apostles having received the
Holy Ghost in the City of *Jerusalem*, began to preach the Gospel
there, and to confirm their Doctrine
by Miracles. At first they preach'd
only in *Judea*, and to none but *Jews*.
But God having made known to them,
that the Christian Religion ought to
be taught to all Men, they went to
preach the Gospel throughout the
World. The Apostles met with *Jews* in
almost all the Places where they came,
this Nation having been dispers'd for
a long time in divers Countreys. 'Twas
to the *Jews* of the Dispersion, that the
Apostles did at first address them-
selves, as the Book of *Acts* shews us;
and 'twas to them that they wrote
many

many Epistles. Nevertheless they invited all sorts of People, without distinction, as well Gentiles as *Jews*, to the Profession of the Gospel; and they baptiz'd all those that would become Christians, *In the Name of the Father, and of the Son, and of the Holy Ghost.* This is the Substance of the Doctrine which the Apostles, and other Ministers of Jesus Christ did preach; namely, That there is but one only God, who created Heaven and Earth: That this true God, who had not been sufficiently known till then, had made himself known to Men by Jesus Christ his Son: That this Jesus, who was crucified by the *Jews*, was risen again: That he was the Saviour of the World, the Judge of all Men; and that all those who would believe in him, should be eternally happy. This Doctrine was preach'd by the Apostles with such wonderful Success, that in a few Years Christianity was established in the principal Parts of the World.

As for the *Jews*, they were destroyed and drove out of their Country. Forty Years after the Death of our Lord, the City of *Jerusalem* was taken by the *Romans*, and with the Temple there,

there, laid in Ruines, as Jesus Christ had expressely foretold; the Judgments of God fell upon the *Jews*, who were dispers'd throughout the World; and since that time, they have never been able to recover that Destruction; but it continues upon them to this Day.

C H A P. IX.

An Abridgment of the Christian Religion.

BUT in order to have a more exact Knowledge of the Religion preach'd by the Apostles, it must be known, that they requir'd two things from Men, and promised them also two things.

The Two things which the Apostles required were, that Men should believe, and that they should amend their Lives. They required, in the first Place, that Men should believe in God and in Jesus Christ; that the *Gentiles* should forsake their Religion, and the Service of false Deities, and adore and serve none but the true God, the Creator of the World; that the
Jews

Jews should acknowledge Jesus Christ for the Messias promised by the Prophets; and that *Jews* and *Gentiles* both should believe, that Jesus Christ came into the World for the Salvation of Men; to make Attonement for their Sins; to deliver them from Condemnation and Death; and to purchase for all them that believe in him, a Title to eternal Life; that they should receive his Doctrine as true; and that they should persevere in the Profession of it. The other thing which the Apostles required was, that those who, till then, had lived very wickedly, should amend their Lives, and renounce their Sins; of which, the Principal were, Impiety, Impurity, Intemperance, Cruelty, Covetousness, Injustice, Pride, Evil-speaking, the Love of the World and Self-love. Those who were made Christians, renounced these Sins in receiving Baptism; and they promised to live in the Practice of Virtue and Holiness, and to obey the Commandments of Jesus Christ: Which may be reduc'd to these three Heads, Piety towards God; Justice and Charity towards our Neighbour; and
Tem-

Temperance, in regard to our selves.

Upon Condition that Men would acquit themselves of these two Duties, and would give Evidence of their Faith and Repentance, the Apostles promised them two things: First, That all their past Sins, committed in the time of their Ignorance, should be pardoned: Secondly, That God would receive them into his Covenant, and grant them Salvation and Life eternal. These are the Two things that the Apostles gave Men Assurance of by Baptism. But as for those that refus'd to become Christians; or that, being Christians, did not live as Jesus Christ had ordain'd, the Apostles declar'd that they were excluded from Salvation, and were subject to Condemnation and Death eternal.

This is the Sum of the Christian Religion, as it was preach'd by the Apostles. 'Tis our Duty to adhere constantly to it, to love it, to do according as it directs, living godly in this World, and expecting our Salvation from the Mercy of God; that so when Jesus Christ shall come at the last Day, to render to every one according

cording to his Works, we may escape the Punishments which this Religion threatens wicked People with, and partake of that Glory and everlasting Happiness which it promises to the Faithful.

F I N I S.

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14 NO 63

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